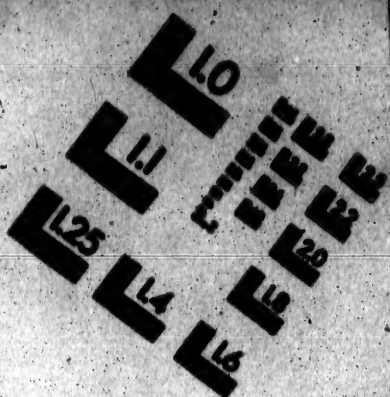
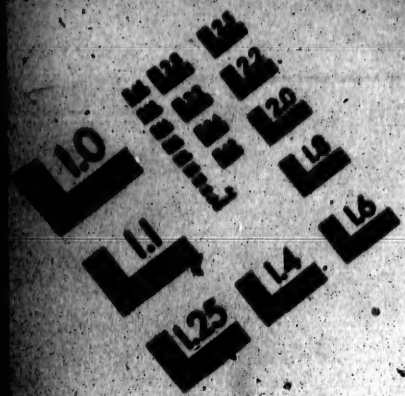




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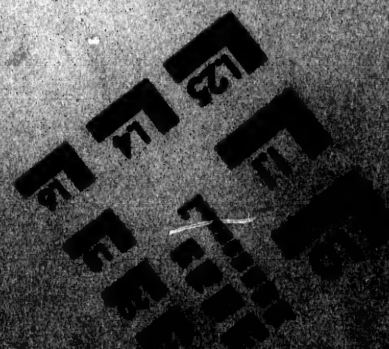
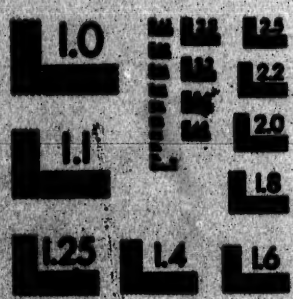
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CHRIST AND THE CHURCH.

A SERMON,

PREACHED IN THE PARISH CHURCH OF ST. GEORGE,

SYDNEY;

IN BEHALF OF

THE DIOCESAN CHURCH SOCIETY OF

NOVA SCOTIA,

ON SUNDAY 9TH JANUARY, 1843.

BY THE

REV. W. T. PORTER,

VERGING MISSIONARY.

PUBLISHED BY REQUEST.

...what the Lord saith unto me, that will I speak.—I Kings,
of England, no standing in the mean, and her faithful Sons, as
...most ever be content to endure the aspersions of the two
...her in on either side.. All we have to do is to bear these as-
...to hold on our course without respect of persons, and to
...sign of truth, that, with our blessed Lord, we are called
...discipline of the cross.—BRUNET'S LECTURES.

SYDNEY, C. B., 1843.—PRICE 7 1-2.

PUBLISHED BY REQUEST.

DEDICATION.

To those who will read without prejudice,
examine with candour, judge without
harshness, and not decide till they have
studied the subject, the following sermon
dedicated, with every sentiment of the
sincerest respect and admiration.

NOTIFICATION

The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors.

1. Finance Committee: Mr. J. H. Smith, Mr. W. D. Jones, Mr. R. L. Brown.

2. Audit Committee: Mr. J. H. Smith, Mr. W. D. Jones, Mr. R. L. Brown.

3. Management Committee: Mr. J. H. Smith, Mr. W. D. Jones, Mr. R. L. Brown.

4. Policy Committee: Mr. J. H. Smith, Mr. W. D. Jones, Mr. R. L. Brown.

5. Research Committee: Mr. J. H. Smith, Mr. W. D. Jones, Mr. R. L. Brown.

PREFACE.

Nothing can be more reasonable and necessary than that a minute of the General Assembly should maintain and promulgate every thing which is written in Holy Scripture. The following discourse was composed to be delivered on occasion of the meeting of the General Assembly of the Disciples Church Society, and in compliance with what I considered as a duty as a Presbyter, vowed to act forth the will of God. I have not any regard now had to its object, that of establishing a system of error, and in the first, and all independent or worldly claims to power, and authority in every Kingdom. The following charges, namely, the charges of the Bishops of the Church have been largely used, more than 100 years ago, and are still in the present day, the same God has blessed upon them within his pale. Some questions are asked, and their answers given, in a few others which have come in my way.

And still pronounced in only addressed to Christians, to those who profess
the same and imitation, not only are not arguments, but are forbidden by them.
For our Saviour, the Father of each one, has by valuable in matters of
cannot but think, however, that a misunderstanding seems as to what I
fully said. To prevent further mistakes, as well as to comply with the request
of those who heard the sermon delivered, it is now offered to the public eye.
It depicts the violence which is said to have been exhibited, as neither
in its nature, nor advantageous to any cause. I have heard it stated that
it not publish the discourse, as though after counting the cost previous to deliver-
ing it from the pulpit, I could have any need to shrink from enlarging the subject
to the auditory. I have also heard it said that the sermon was blasphemous. It is
true, when the excitement of the moment can lead any to make such mean-
ingless as, if I know what the word blasphemy means, no one can
be a greater horror, or desire to shun it more entirely than myself. After this
grave charge, moderate persons who read these pages will hardly believe
the sermon is printed as it was preached. I can only say that with the exception
of a few verbal alterations, in no degree affecting the sense, it is exactly the

To those friends who have taken a kind and liberal part on this occasion, I offer my best thanks. In the present day of searching and of fiery trial, it is necessary the trumpet should not give an uncertain sound; and it is no wonder to find laymen ready and willing to support the Clergyman in his office. With regard to those who have acted differently, I can only say, they will meet with no answering feeling of anger from me. I am glad to bear my humble testimony, and leave the rest to God; for in our confidence shall be our strength. The cause is true, and must eventually prevail. I may well be content the time and manner should be in the hands of the

the Whigs. But in preparing this sermon, I expected to encounter misrepresentation and reproach, although it were easy to show that such conduct is unreasonable. For when an unpopular doctrine is preached, a wise man will not reject it too hastily, and without investigation, since it is as much easier to fall in with the current and prejudices of the age; to profess what others profess, and to teach what we know will please the hearer; than it certainly requires a powerful controlling motive to induce our eating otherwise; and what motive so likely as truth? When the doctrine endorsed in one hold at the present time by a large majority of the Christian world, is simply the doctrine of our own Church, which the writer is bound to uphold, and which it is only a modern notion to deny at all, it does seem that to reject it without examination, and to speak harshly or angrily of those who maintain it, is not the offspring of that wisdom from above, which is first pure then peaceable. It is melancholy to observe the very superficial manner in which these questions are sometimes decided. The labor of years, the patient study of a life, the remarks uttered by the most profound theologians, are all set aside by the superficial conclusion, I do not choose it should be so, and therefore it is not so. This doctrine is contrary to individual freedom, or interests, or dignities, or modes of thinking, and therefore it is wrong. So long as this line of argument is pursued, just as long it will pervert religion and its proper influence on the world, and therefore never to justify at all, then to make men rash and hasty decisions. For the future should be better, I will only add that this sermon is not published in a hostile spirit, but in self defence and vindication. At much expense it is provided, and is commended to their attention in the hope it may prove useful. Should it really be offered, I do not pledge myself to discuss the subject at length, but shall probably leave it to able champions, whose works are abundant and easily procured. From real Churchmen I do not fear to receive all due consideration; to others I would only say, examine the positions, and may the Spirit of God guide you into all truth.

Wm. G. B., 17th January, 1842.

A SERMON, &c.

REV. V. 22.

I SPEAK CONCERNING CHRIST AND THE CHURCH.

I am called upon this day to advocate the claims of the Dissenting Church Society, and I embrace the opportunity; indeed it seems almost incumbent on me to do so, in endeavouring to explain what is meant by the Church, according to the doctrine of the Church of England; and, in doing this, I will leave upon you the duty of considering what

Angels' Creed we express our belief in the Holy Catholic Church, which ignorance has so much obscured, and which we thereby expressed our assent to the Romish Church, to the condemnation of our own; others have run into an opposite error, supposing that all sects which choose to set up their own dogmas, "teaching for doctrines the commandments of men," are alike enemies of the Catholic or Universal Church. On this head I think we may profitably spend a portion of investigation; and may the Spirit of truth guide us into all truth, in this as in every other important enquiry. In entering upon this topic, the treatment of which is rendered difficult, not by the scarcity but by the profusion of materials which court acceptance, those to whom the subject is familiar will, I trust, bear with me while I speak plainly to those who have never yet given it their consideration, from whom I would affectionately bespeak their earnest attention. And in making this statement, for the instruction and establishment in the faith of members of our communion, should any others be present, I would beg them to lend an unprejudiced ear to the truths here unfolded, assuring them that we shall strive to speak in all charity and love, earnestly desiring that the peace on earth and good will towards men which our Saviour came to establish, may be exhibited in all our lives and conversation.

In order that the following discourse may be more clearly understood, it is necessary to remark that the words Presbyterian and Presbyterianism here employed, do not refer to that respectable body of Christians so termed, in particular, but to every denomination under whatever name, which has but one order of ministers, or which does not possess the Apostolic succession. Several references will be made to the American Episcopal Church, as being both in temporal circumstances, and in prospects, more similar to our own, than the Church at home: her talents, piety, fearlessness, and success need not my humble eulogy; she is indeed the worthy daughter of a worthy mother.

Before I proceed to show the doctrine of our Church, respecting the nature and constitution of Christ's mystical body, I will, however, address you, from the pen of a living writer, the state of the Catholic Church, if, as some maintain, it embraces all sects and denominations wherever: "What (asks the writer) is the present state of the so called Christian world? Is it such as it ought to be, the New Testament being judge? The glory of the Church is that it should appear as a city at unity with itself. But where is this unity? Nowhere! Numbers who profess the name of Christ are rent and torn into a thousand parties; each boasting its own independence, all claiming the Bible, and yet believing or not believing just what they please; some contending for this creed, others for that, and many spurning the restraint of any creed at all, while others openly tell us that sacred and profane writers were all moved by the same kind of inspiration, and that half the Bible is nothing but a collection of fables. This is the kind of unity we have now to contemplate. Any party with a fluent tongue starts up, asserts the Church is, and ever has been wrong; digests a new scheme of faith, proclaims it with the authority of a new messenger from the skies, and forthwith a new sect appears; men call it a church, it grows, makes its own ministers, and rents its own pulpit; silencing every rebuke by appeals for charity, and branding every reprover with the title of bigot. Nay, so little do men fear the awful sin of schism, that they pride themselves in the privilege of constituting it." †

Such language, but especially this term, is a very common and favorite mode of argument with some; as it was prophesied would come to pass.—"The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he is as his master, and the servant as his Lord. If they have called the father of the house Beshazzar, how much shall they call them of his household.—Matt. 23, 8.

† From "The hope of the Church," a sermon by the Rev. William Sumner, in the Church Newspaper, vol. 3, No. 2; The paragraph following is likewise altered and adapted from the same sermon.

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I wish, Brethren, this statement were untrue, I wish we could even
say it is exaggerated; but, alas! it is only too correct. And shall we
on this reading of the seamless mantle of Christ, his holy Catholic
Church! shall we term this state of division the being members of His
body? shall we assert that this chaos of collision is the chaos
even of the blessed Saviour? Common sense will teach us this is im-
possible; indeed the evil is remedying itself. Men who have courage
enough to face the prejudices of the age are looking for something that
will satisfy them as to the real authority of those who claim to govern
us, as ambassadors of the Lord. Clearly, none can have a natural
right to lead Christ's flock; the right must be given them, and can only
be bestowed by Jesus Christ, the sole source of ministerial power. For
what constitutes a minister? Is he simply any educated man who is able
to preach? is he simply any pious individual who has the faculty of being
heard? is he simply a person of ready utterance, who can make propo-
sitions with the threats and promises of the Gospel? If this were all that
counted, why did St. Paul ordain elders in every city? or why did our
Saviour issue any commission at all? Thousands of men and women are
competent all this, who are well aware they have no part nor lot in the
ministry. No then, though a minister should possess all these qualifi-
cations, he must also possess something besides, on which he grounds his
right to appear before the Church in God's name, as an ambassador of
Christ; or else this question will occur—"by what authority doest thou
these things, and who gave thee this authority?" And should he, with all
his talents and apparent usefulness, still a question of authority can never
be answered by a proof of ability; were a man ever so able to perform
the duties of a magistrate, yet who would submit to his jurisdiction, and
those who were also authorized; will men never exercise the same discretion
in matters of religion, that they do in ordinary business? Or if he can
point out such and such persons ordained him, the question of authority
is only shifted a little farther back, and must then be traced to those
who began it; for if the beginners commenced a thing they had no
authority to do, all their successors are without authority also, for they had
no one to give them. Now there are at present thousands of persons,
both in Europe and America, who are looking into the very serious
question, who are making candid enquiries after the peaceful Church
of God, and for the pastoral rule of those who beyond all doubt
claim their title to minister up to the Apostles, and through
them to Jesus Christ. A further brings me to the principal object of this

is view, viz: the doctrine of the true Church on this momentous question.

The nineteenth of our articles declares that "the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite for the same." By the words *visible Church* our article means the Church on earth, as opposed to that in heaven; and by the term *faithful men* is meant those who outwardly hold the profession of a true faith. We are told that in order to constitute this Church, it is necessary that the pure word of God be preached therein; an expression which signifies more than the mere reading dutifully implies, and comprehends the reading of Scripture, in the Psalms, Psalms, Epistles, and Gospels; also the frequent use of the Liturgy, and the inculcation of a sound faith by doctrine and example.

Concerning the preaching of God's word, the article states "it is requisite that the sacraments be duly administered." What is meant by duly administered is gathered from the twenty-third article, where it is declared that "it is the duty of every man to take upon himself the office of public preaching, or administering the sacraments in a congregation, before he is lawfully called and sent to execute the same." What our Church here intends by saying *lawfully called*, we may gather from the preface to the Ordinal Service, where she asserts that "it is expedient to all men that should receive Holy Scripture and the Fathers, that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." And again she directs that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the United Church of England and Ireland, except he have had episcopal consecration or ordination."

Such is the doctrine of the Church of England, which she finds written in the pages of the New Testament, and exemplified in the unvaried practice of professing Christians for fifteen hundred years; and she does not by any means ask her Clergy to believe, and teach, for her Laity. These fundamentals have been too much lost sight of, and the foundation has been leveled; they are now being fearfully shaken by the attacks of the modernists which God is giving to the truthfulness of his word, and a widening breach. Yet, still the the uncertainty which has been created in the minds of many faithful hearts has arisen. Therefore that individuals may be enabled safely to judge for themselves, in this day of conflicting and contrary opinions, whether they belong to Christ's Church or not; they must first be sure that there was once a

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Church of Christ, not merely an organized body of believers in the doctrine revealed by Christ and his Apostles, but a body organized by Christ and the Spirit, for the purpose of maintaining and spreading that doctrine, and they must be satisfied there never did happen a total failure in the human organization or succession of this Church. Then they must be satisfied that where it has partially failed it is impossible for a succession that human authority could institute a new succession of men, governing the rights and commissions which have been entrusted to them; they must be convinced that the ministry of their communion is a mere invention of human ingenuity, but really and by universal recognition, the ministry of Him who promised to be with His Church, even to the end of the world.

Members of other denominations can satisfy themselves, either that they can exist with a ministry of human invention and origin; or that God's commandments are non-negotiable or non-transferable, and seem like declaring that they are wiser than He; or if they will make an exception from the Apostles not to exist, with all this you as members have little to do, to their own master they must stand or fall; we can enlighten them if we could, but it is not ours to judge them; we are bound to tell you that you cannot frequent their assemblies, or change their ministrations, without committing sin. Let us now briefly consider what this Apostolic succession is—it means that the Lord founded his Church, but that He left it to the Apostles, led by His Spirit, to build the fabric; that they ordained elders and deacons, to teach, feed, and guide the flock, in subordination to their own superintendence; that no elder or deacon ever could or did ordain another, but that office was left to the Apostles; that as the period of their own lives drew nigh, the Apostles specially ordained others, whom they entrusted, each in his own sphere or diocese, the supreme power under Christ in spiritual things, and the sole power of ordaining ministers; that as each bishopric became vacant, or new ones were formed, the bishops ordained others to the charge, so that no man ever exercised any function in the Church, save, who could trace up his consecration to the Apostles.

It is well known that the Church of Rome is said to be the one which has survived as such, and I beg to repeat it, from no spirit of bravado, but as expressing my determination on the subject. Let it be observed, however, that nothing is said concerning Churchmen, for I have studiously refrained from interfering with them. I believe to be wrong—and the Bible teaches us to flee divisions, while we seek ourselves to pray for deliverance from "false doctrine, heresy, and schism."—this it must be wrong for members of such a Church to participate in the ministrations of other denominations.

seen in an unbroken line to the Apostles, and his commission from Christ, whose promise was given to be with his ministry, even to the end of the world.

If this succession in the Church of England were lost, as some pretend, then we should indeed be reduced to their level; but then there would be no lawfully empowered minister, no valid sacraments, according to the doctrine of our Church, in the British empire; except those, to Protestants objectionable ones, of the Romish Church: an awful state of things indeed, but one which might be remedied by procuring orders from some of the ancient still-existing Churches of the East. If, however, as some contend, this succession from the Apostles nowhere exists; either that they never had successors at all, or that the succession has failed; then indeed we may relinquish our charge, and fold our hands in hopeless despondency; we may cry over the lifeless body and outward semblance of the Church, "Ichabod, the glory is departed from Israel."¹ If the Apostles have no existing successors, the ministry is destroyed, and we are deprived, not only of all power or right to preach, but also of the sole comfort which sustains and cheers us in our arduous and too often thankless office—the comfort of the promise of the Saviour's presence, and the Spirit's influence.

God be thanked, however, we never had less reason to despair. The limits of this sermon will not indeed permit me to enter into the discussion and proofs of the Apostolic succession; but assuredly the Saviour who promised to be with His ministers to the end of the world is with them now; and this succession is claimed and proved to exist beyond a doubt, in many churches in different parts of the world; but in none is its existence clearer than in our own. † These several Churches

¹ 1 Sam. iv., 21.

I beg an admirable discourse on this subject entitled "Episcopal Bishops the Successors of the Apostles," by the Right Rev. Samuel Allen McCookry, D. D., Bishop of Michigan; in the Church, vol. 6, No. 17. The following anecdote connected with the above sermon is worthy of attention. "The Bishop officiated for the first time at Troy, seventeen miles from Rochester. There are scarcely any Episcopalians in this place, and the Church is almost unknown: but a singular incident was brought to light. A preacher of the neighbourhood had given to a gentleman the personal Mr. Duffield's (a dissenting preacher) letters against Bishop McCookry. At this time he was wholly ignorant of the Church, and much prejudiced against it, but being dissatisfied with the partial account given in these letters, he carefully examined the subject. The consequence is, he and his wife have become firm and active Episcopalians. Wherever these letters have been read, they appear to have done good, and instead of increasing prejudice, have rather incited to a deeper inquiry, which no doubt will lead to many such happy results. So little power have the enemies of the Church to injure her; so truly does God cause man's wrath to rebound to his glory; so little has the Church to fear, and so much to hope, from careful examination of her claims."—The Church, vol. 6, No. 22.

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small branches of of the Holy Catholic Church, and hold the Apostolic
discipline and government, together with, in the main, their doctrines.
We, as members of the Church of England, have beyond most others a
one and certain ground whereon to stand; we have as great proof as
can be without a miracle, that in our doctrines, church-organization and
policy, and in our use of a liturgy, we have rightly interpreted the votes
of the Fathers on these points. "There is evidence that St. Paul preached
the Gospel on the shores of Britain; the earliest Fathers mention
him among the nations which had received its light; so that when
Augustine came, he found a church existing in due subordination to its
source. Our Church was afterwards in some degree of connection with
that of Rome, and received many of her peculiar opinions; till at length
these additions were cast off, and she resumed that holiness in faith, and
purity of discipline, which had marked the Primitive Church."† This
brought her to the guidance of Scripture, and the model of the Apostles;
she stands forth to view as the candlestick of unalloyed gold, together
with the lamps thereof. Our Branch of Christ's Church may be there-
fore truly called the Reformed Catholic Church, and is a large and rap-
idly increasing body; larger than many persons imagine; and rapidly
increasing in every direction, and by accessions from every denomina-
tion. Those who speak of us as the Church of England only, take a
very narrow view of the subject; we are a portion of one immense
body, the same in fact, though existing under different names: in Eng-
land, the Church of England; in Ireland, the Church of Ireland; in
Scotland, the Scottish Episcopal Church; in the United States, the
Protestant Episcopal Church: and, I may say, in every colony or clime
where the English language is spoken, under the name of Episcopalians,
members of the Reformed Catholic Church are to be found. Her liter-
ature exists in every known language; ‡ her faithful sons are to be found

A. D. 595

From "Church Order and civil obedience;" a Sermon in the Church Maga-
zine for September 1842.

I cannot resist introducing the following anecdote on the subject of our admir-
able, though often little understood, book of Common Prayer. "I (the Rev. C.
F. Paul, of Berlin) had to-day a very interesting meeting with two learned
Jews. They called for the purpose, as they candidly confessed, to try whe-
ther they could not convince me that I was in error respecting Jesus being the
Messiah. Arguments were exchanged, but my Jews appeared to remain unmoved.
One said, 'There is, at any rate, a fault amongst you, even in case you were
right that Jesus was the Messiah, you have no public prayer, and when
you have them in your churches in this country, it is but a meagre service.' He
then said, 'I told him this was not the case in all the Churches
of Christ, and to convince him I showed him a copy of our Prayer Book in Hebrew

of every nation, and of every complexion. Each single faithful member, though but an unit or atom of the whole, is nevertheless a part of Christ's Holy Catholic Church, an integral portion of the communion of Saints. God grant us grace to use these glorious privileges aright; God enable us to spread them far and wide, till the limits of the Church are the limits of the world.

There is no doctrine or tenet of our religion in which all Christians were for fifteen centuries so unanimous, as in that of Episcopacy. Always and every where, however Churches varied in opinions and practices, all retained their Bishops. To the facts that took place in their day, the Fathers are unquestionable evidence; they must have known what took place in their day, and they could have no motive for concealing them. "And if, as an eminent Prelate of our day observes, if the Episcopal form of Church-government be undoubtedly Apostolic in its origin and authority; if the right and duty of preaching the word of truth, and dispensing the sacraments of grace, have been transmitted through that channel, from the Holy Apostles themselves, to the ministers of Episcopal Churches, it cannot be otherwise than presumptuous and hazardous for men to turn away their eyes from that pattern, and to separate themselves, or to live in a state of separation, from a Church which can exhibit these credentials; and against which no charges can be brought which justify separation." and it ought to be a subject of

After a few moment's reading in it, he jumped up quite frantic, and said, 'This is not only in the holy language, but it is all Psalm and language of the Holy Prophets!'

"I gave it to him, and now he began to read and to chant it, and took his stand at arm and went away, keeping on reading it in the streets. May the God of Abraham, Isaac, and Jacob, whom we worship in this form of prayer, enlighten the understanding of those men that they may look on Him whom their fathers pierced!"—*Jewish Intelligencer* for August 1842.

"I live and die a member of the Church of England, and none who regard my judgment or advice will ever separate from it." (*Rev. John Wesley*; quoted in the Church, vol. 5, No. 46.) "The Church of England, it cannot be denied, professes the life-giving doctrines of the Gospel, avows every great principle revealed from Heav'n by the Reformers, and puts into the lips of the people a language of devotion, unvarnished in majesty, beauty, propriety, and comprehension." (*Religious Review, a Monthly publication*, for 1839; quoted in *Christianity in Britain: with the Church*, vol. 6, No. 1.) "From my extensive intercourse with Christians of every denomination, I have come to the full conviction that there is no body of persons in the nation among whom the spirit of the Gospel is so consistently exhibited, as among the members and ministers of the Established Church. The way in that Church is of a better cast, more deep, more solid, more simple, more substantial, less showy, than in any other." (*Mr. Haydon's English preacher*; quoted in the Church, vol. 6, No. 26.)

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great thankfulness to those belonging to such a Church, that there can
be no question as to the continuation of its ministry and the validity of
its sacraments."

There is no one body of Christians to be found existing from the be-
ginning, that does not profess Episcopal discipline and the apostolic
succession. Of the ancient Eastern Churches, no remnant is to be
found under any other form; none which had even heard of any other
form in past ages. Every search made by either Episcopal or Pres-
byterian Missionaries, has resulted in this fact, that all the ancient
Churches are Episcopally constituted. Besides the well known Churches
of the Latin, Greek, and English Churches, we have the testimony of
the Coptic, Syrian, and Nestorian Churches on this head. As re-
gards the twelve Apostles spread the Gospel in different lands; but
they went we have but faint tidings. Now had there ever been a
Presbyterian church discovered, professing the Presbyterian form of
government from the beginning, would not such a fact be widely
known as proof of the divine origin of that discipline? None such
as we ever heard of, but ancient Churches have been found with a
history similar to our own; will not these every candid individual allow
the weight of such testimony in our favour? More than three centuries
ago, Christian Churches were discovered in India; it was attempted to
bring them under the authority of the Pope, but they fled to the
woods and were lost sight of. More recently they were again visited, by
English Clergymen, who found them very similar in doctrine and
discipline to our own Church, having Bishops, Priests, and Deacons.
In collecting their own records in support of their claim to a suc-
cession from the Apostle St. Thomas. When one of their Bishops was
asked of denominations with a ministry of one order only, his striking re-

sponse was, "I am not a member of any denomination." This is the spirit of the Pharisee—stand aside, for I am better
than thou. But, 1. this cannot be known; and, 2. it is not their business to judge
of others, but to guard justly separation; since the Church nowhere forbids the ex-
istence of churches within her pale, and as she has confessed she possesses the truth,
she has the opportunity of bringing forth its fruits to the world. If a church
were found, which it is not, with "one man only, who should
be the only writer, ever admitted holy men to receive from the Church
the Holy Spirit, because she refused to receive them." (See page 158.) And if not because her ministers are unworthy, an ancient
church would be a rare case, rarely not because it may happen that some of her
ministers are all they ought to be.

These Bishops on the Church;" by the Bishop of London—*Episcopal Church*, vol. 6, No. 2.

ply was, "there must be something imperfect there." Want of time forbids my giving more of these details; every candid person will admit the weight of this evidence in behalf of Episcopacy.*

Those Reformers who abolished the Episcopal and instituted the Presbyterian form of Church-government, did it on a plea of necessity, not as a matter of preference. We find Luther anxious for Episcopacy; we perceive Calvin desirous of such an order of Bishops as were in the Reformed English Church. He even joined with other Reformers in writing to England on this head, but the letter not reaching its destination the design was dropped. I will add the testimony of one witness, valuable, because apparently given contrary to his own wishes. Scarcely anything new is ever brought against Episcopacy, almost all appears in a book in support of Presbyterianism, written by request of the Westminster Assembly. We may be sure the best abilities of the learned author, Blondel, were exerted in the cause; and yet he concludes with these remarkable words:—"By all we have said to assert the rights of Presbytery, we intend not to invalidate the ancient Apostolical constitution of Episcopal pre-eminence; but we believe that wherever it is established conformably to the ancient canons, it must be carefully preserved; and wherever by some heat or contention, or otherwise it has been put down or violated, it ought to be reverently restored."† This passage was immediately suppressed. Now of all who at this day see Blondel's arguments, how many are there who mention this his candid confession!

One other class of witnesses I will allude to, viz: those who from being ministers in other denominations, have given up their office, and sought ordination at the hands of Bishops. It is no wonder, where families have grown up without knowledge of the distinctive claims of our Church, ignorant or half-instructed persons have been led away to other sects, by arguments of which they cannot discern the emptiness. But the case is different where persons carefully educated in the views of their sect, supporting themselves by officiating as Pastors, having the best information on their own doctrines, and filled with a natural jealousy of the pretensions of others; where such persons, as the result of deliberate examination, resign their charge, break the ties that bind them to their people, give up their own relatives, and pain their own bosoms, cast themselves and families on the world, or (hardest of all) declare they have hitherto been mistaken, every candid mind must admit that

* Gam's Lives of the Apostles; Art. St. Thomas.—Chapman's Sermons on the Church; Sermon 4.

† Horne's Essays; Art. Blondel.

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to which such sacrifices are made, to be at least worthy of examining. Within these few years, many ministers have left their stations, declared the invalidity of their orders, and sought admission into the reformed Catholic Church. I cannot do more than to refer to one of the striking instances of such conversions. We read of Mr. Marshall, a talented Minister of the Church of Scotland in Edinburgh, who in resigning his charge uses the following expressions:—"My confidence in the form of Church-government established in this country, being very much shaken, I felt it incumbent on me solemnly to reconsider its nature and scriptural foundation, and the result of this investigation has been a variance with the vow I took at my ordination. Episcopal government I believe to be not only expedient, but, being coeval with apostolic times, to have had the sanction of those divinely appointed to erect and model the Christian Church." We also read of Dr. Wylie, a minister of high standing in the United States, and even president of a College, who laid aside all to seek the lowest, viz: Deacon's orders, and the hands of a Bishop.†

Among the most recent intelligence of the kind, we read of two American Ministers having gone to the Bishop of Madras, begging to be admitted to the privileges of communion with the Church of Christ. I read also that two ministers of high standing and attainments in the Swedish Branch of the Church of Scotland have given up their stations, in a conviction that Presbyterianism is neither Scriptural nor expedient, but that the Episcopal form of Church-government is divinely ordained and ordained for the preservation and extension of the Catholic Church. § In every part of the world, the sheep of the divided flock are tending their course towards the old paths, where is the good way, where rest for their souls may be found. The day, we believe, is far distant when such returns will be of very frequent occurrence.

Wish I had time to recapitulate to you the remarks made on this point by an American Clergyman now deceased. He was brought up a Congregationalist, and ordained a minister of that connection;

Eccl. Gazette, Oct. 1841.

Eccl. Gaz., March 1842.

Eccl. Church, vol. 6, No. 20.

The Church, vol. 4, No. 21. I hope it will not be supposed that, in making these references to late Ministers of the Established Church of Scotland, any reflection is intended against that highly respectable body of Christians. I have particularly selected those instances which seemed to me to carry most weight with you; we are anxious not to interfere with other national Churches, but as the subject desires to awake inquiry on these important subjects, more especially in connection from our own Church.

But, relinquishing his views, he was afterwards ordained by Bishop Moore. Some of his remarks are as follow:—"After considerable reading of Scriptures and other books, I was convinced the ordination I had received was not Scriptural, consequently not valid. There was no alternative but to desist from the Ministry, or to obtain valid ordination. The first object I had in view, in receiving Episcopal orders, was to obtain authority to officiate in holy things; the next was to be connected with the Church whose government I view to be of divine institution. I believe Christ appointed officers in his Church, and pointed out the mode by which they were to be inducted into office, and the mode in which his Church is to be governed; and that none have a right to alter those regulations which Christ has appointed. To live and die disconnected from the Apostolic Church was not consistent with a good conscience. Many who undertake to judge in these matters are almost totally ignorant of the principles of Episcopacy. The step I am taking has relieved me from distressing doubts about the validity of my orders. I now enjoy the pleasing satisfaction of belonging to that visible Church, whose ministry, sacraments, doctrine, and worship, are according to the institution of Christ."* This last remark may remind some of an expression used in a lately printed sermon of another converted minister—"one who has received Episcopal ordination possesses a satisfaction which others want, viz: he has received such a commission as was alone considered valid for fifteen hundred years, and is still so considered by the great majority of the Christian Church."† With this compare the expressions of another convert, "I was so many years a Presbyterian Minister, I have been so many years in the Church; I can with truth assert these latter have been the happiest of my life. I can now labour for souls with the calm and settled conviction that I am right, that my commission is valid. I know that I am right; I know it in the same way that I know God's word to be true. I found there was no way for me to find rest for my soul, but to stand in the ways, and seek, and ask for the old path."‡ Add to this the recent exclamation of a minister at Geneva, the very City of Calvin:—"Oh that I were an Episcopalian!"§

Such are a very few of the numerous testimonies to the Reformed

* *Memoir of Rev. Saml. Fuller. Church, vol. 6, No. 1.*

† "The Claims of the Established Church of England to the favourable consideration and affectionate support of British Christians;" a Sermon by the Rev. W. Elder.

‡ *The Church, vol. 8, No. 14.*

§ *The Church, vol. 6, No. 12.*

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Catholic Church made by persons of every denomination, who could have no motive but a love of truth in making them; who had every other motive that man can have for keeping silence. They ought to have weight with those of her own communion never to dream of ridiculing or slighting what others are so anxious to obtain.

In what has been now said, I have been influenced by a desire to establish those of our communion in the faith, by pointing out, 1, the difficulties and evils of anarchy and confusion in religion; 2, the doctrines, orders, and claims of our Church, as respects the ministry; 3, the circumstances with which others have sought her pale, and the peace and power they have found therein. I hope I cannot be accused of stepping aside to attack other denominations; if so, it has been unintentional; at the same time, I would in all charity and love acquiesce what has been said to the serious consideration of those who have separated themselves from the Church, should any such be present. † Meanwhile the signs of the times with regard to our holy Zion, are more than encouraging. A spirit is abroad upon the earth, working with resistless energy, yearning after a deeper insight into the true way of Salvation; into the source of the blessings and privileges of the Holy Catholic Church, the temple of salvation, the mystical body of the blessed Saviour. Thank God the Church is no longer the blind watchword of a party; but is recognised as the city of the living God on earth, wherein those who enjoy high-privileges aright, are disciplined and fitted for the citizenship of the heavenly Jerusalem. This truth is sinking deeply into the

where however are not so scrupulous. I could, if necessary, produce specimens of attacks directed against the Church and her members, which it would disgrace herself to do, even if deserved. So far as I know, nothing like this can be said against us; long may we enjoy the pre-eminence of freedom from anger or envy; our cause is far too good to need, and would not benefit by "rendering evil for evil, or railing for railing." I would however desire to draw a distinction between good and pious Dissenters (many such I trust there are) who lament this state of being invidious; and those who "know not what manner of spirit they are of," whose christianity is mere outward profession, and their religion mere party

Wesley's Ideas of departure from the Church— It brought forth error in ten thousand shapes, turning many of the simple out of the way. It brought forth confusion, imaginary inspiration, ascribing to the allwise God wild absurd self-imagined dreams or boasted imaginations. It brought forth pride; robbing the God of every good gift of the honour due to his name. It brought forth prejudice, uncharitableness, censoriousness, judging and condemning one another; all totally contrary to that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God &c." (Brought forth in the Church, vol. vi., No. 13.)

which of piety and reflecting persons, that the Christian life is not an individual but a corporate life; that we ought all to be members of one body whereof Christ is the head, and members in particular one of another; that a real Christian's conversation and worship must be social; that blessings are to be chiefly sought, and most safely to be expected, in the public devotions of God's house. Within our pale, the most careless must remark the revival of the old Church principles of our Reformation and Martyr; the increasing desire for union and unity; the yearning after that fully disciplined we have so much lost; the more ready and willing obedience to ecclesiastical authority; the intelligent tracing of the ordination of the Clergy through the Apostles to our Lord Himself, as the only true warrant for their work; the growing seriousness with which both clergy and laity fulfil their appointed functions and duties; the greater anxiety to live by the Bible and Prayer Book, the better observance of fasts and festivals; * the more frequent and reverent administration of the Holy Sacraments; the growing habits of self-devotion and self-sacrifice.

The small traces have been resorted to, and we are assured of Puseyism, more especially for pointing on our people a due observance of the Church's fasts and festivals. The learning, piety, and charity, of Dr. Pusey ought to silence his detractors, but at any rate we are not concerned with his opinions. Our desire is to press on our hearers the directions and usages of the Prayer Book, certainly older than the teaching of the Oxford Theologians, which, if contrary to the doctrines of our Church, are distinctly disclaimed. If by Puseyism be meant an approach to the papal doctrine of the Romish Church, then, to say it is on the increase among members of our Church, or professed by them, is incorrect; but if those who speak of Puseyism mean by it a sense of the guilt and evil of schism, and a desire to be more intimately members of the Church Catholic; then it is true indeed, for in that sense Puseyism is Scripture. Again, if by Puseyism be meant an attachment to the principles of the early Primitive Church, we confess to the charge. "The earliest writings of the first three centuries, not equally with, but next to the Scriptures have brought many out of dangerous errors, and particularly out of the errors of Popery." (Wesley's Works. Edit. 1830, vol. x., page 79.) In one word, if by Puseyism be meant the doctrines of the Bible, as enforced and carried out in the Prayer Book, we are Puseyites; if not, the charge is utterly groundless. "But there is a sad delusion abroad, as to these and other matters, existing among both clerical and lay members of the Church, and fostered by her ill-judging friends, and avowed enemies. Such conformity is called Popery, Puseyism, Transubstantiation; as if those things which are as old as the Prayer Book were new. The fact is they are new to many, because they have never been at the pains to read more of the Prayer Book than is unavoidable, and even that they have read only in part, or they have the habit of neglecting and forgetting what they read."—Church Mag., Oct. 1842.

* The foregoing paragraph, from the words, "within our pale," to the end, is altered and adapted from extracts to which I have preserved no reference; possibly the reader may meet with one or two similar instances.

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But it may be said, as it is sometimes, for indeed it seems to add with
that we put the Church in the place of Christ. We love Him far
more than Her; we love Her for His sake, because She holds his truth
in charge; because She was founded by Him; because He loved His
and gave Himself for Her. We depend upon His merits for Salvation;
upon His pardon and eternal life dependent on repentance and faith
in our crucified Redeemer. But we desire to look for these blessings in
the appointed way; we are all the more anxious to preserve that
for which Christ erected to maintain and dispense these truths. But
now you, Brethren, that to spread a knowledge of the Saviour in his
glorified way, to share the triumphs of his Church, to promote this
earthly and heavenward movement, you must exhibit practically, by
your lives and conversation, the benefits and blessings with which God
has endowed our Spiritual Zion; for the Church can never wholly fail
her high mission, till all the great truths she teaches are exemplified
in the lives of her children. Then, when surrounding multitudes are
compelled to admit that God is with you of a truth, they will be led to
and instead of opposing her triumphs. I will conclude this portion of
my address by showing you in the language of an eloquent Canadian
preacher what those triumphs are. "In England; unalike this speech;
the rapid is the diffusion of sound practical religion; how noble a spirit
of Christian charity walks through the land, repairing the neglect and
neglect of past years! New spirits point the way to heaven; clergy and
laity join hand in hand in the hallowed work; and true gospel light
and its saving way. Not content with the limits of her own empire
lands, England plants the cross on her most distant settlements; she
plants the Episcopal banner upon the palm-crowned heights of Jerusa-
lem already is it fanned by the breezes of New Zealand, soon will it
wave upon the rock of Gibraltar, over the forests of New Brunswick,
cover the pastures of the Cape. In Ireland, the glory of that Coun-
try (in one Presbyterian language concerning them) a band of saints
"they carry their lives in their hands, their path is in their own
feet; and yet, under their teaching, the sun of righteousness
shines to gild that noble-hearted people. In Scotland, the pres-
bytery is equally cheering to the faithful Churchmen. The old sancti-
fied of the land, the undestroyed and indestructible Episcopal Church,
she breaks the bonds with which Kings and Legislators and hostile
multitudes long shackled her venerable form: she has cast off ashes for
garments of rejoicing: she has sung wide to the breeze the banner
of apostolic truth and evangelical order, and its time honoured
shall soon be reflected from the waters of the Tay, waving from the

this of her own solemnity. From the American Church tidings equally encouraging daily reach our ears. It is impossible to take up an American Episcopal Journal, without noticing the increasing numbers of confirmations, or observing how frequently dissenting teachers repels to her Bishops for that valid Apostolical commission without which they had previously laboured."

Meanwhile I hear the whole Church with a burst of united voices exclaiming—"not unto us, O Lord, not unto us, but to thy Name, give the glory."

And now, my Brethren, I come in conclusion to appeal to you; I come to announce that yours is the high privilege of assisting in this mighty work of spreading the Church of Christ throughout the Globe. Glorious are the achievements, wide spread are the conquests, I have just enumerated, yet every step forwards but unfolds to the view a wider horizon, a more extended space to be occupied; for "the field is the world."

England, pre-eminent in christian generosity, notwithstanding the pressure of distress, is meeting the emergency with gigantic energy: no sooner do her spiritual rulers approve a new effort in any direction, but ready hearts and hands are found to furnish the means, and to direct their use. The rivers of India fill their streams beside our Ubershot, and beside the graves of departed missionaries; her snow-capped mountains keep watch over whole systems of native civilization: even the Red Indians land is vocal with the psalm—"Oh Lamb of God that takest away the sins of the world, have mercy upon us:" the ice-bound shores of colder regions are gladdened with the tidings of a crucified Saviour; many a mighty forest-shaded river of South America bears the frail canoes of our daring missionaries on its waves, ruffled bosom: the barbarous savage of the Pacific learns to behold and reverence the venerable fathers and white-robed ministers of the true Catholic faith: the body of Christ is symbolically broken, and his blood shed, upon tens of thousands of altars: even Rome herself, and many of her most populous cities, are not without the living stimulus of the example set by our pure worship: while at home there are numbers busied in extending church-accommodation to her fast-increasing population, in a spirit and with a magnificence worthy the very best ages of Christian disinterestedness. For the feeble flame which burns at our Colonial Shrines, we

* Slightly altered from a speech by — Kent, Esq., at a meeting held to constitute the Diocesan Church Society of Toronto; reported in the Church, vol. 5, No. 24.
† See art. 1. of the same.

...to thank this fostering England: we rejoice to believe that these
our fires are fast re-kindling, that the new and reviving influences abroad
that are long be felt on every side. Am I addressing christian men
and women, whose hearts respond not less eagerly to triumphs? If such
we have, I announce to them again, that theirs is the high privilege of
sitting in the sacred canopy. The mite, however small, which we can
give if we will, may by God's good providence produce effects far be-
yond its apparent value; and we cannot dedicate our substance to Him
in any way more unexceptionably than by uniting ourselves to the Church
of the Diocese. Provided over by our lawful ecclesiastical au-
thority, and devoted to the building of Churches, to increasing the num-
ber of missionaries, to the training up of hopeful and pious students for
the sacred ministry, and generally to increasing the spread of true
faith and a rational knowledge of our Church, I think it can only be
desirable to unite this society to you, to insure for it a reasonable de-
gree of support. Wherefore I desire to bespeak your christian liberality
to-day: but I am still more desirous that all who hear me now would
find in the continuance of their presence and support at the meetings to-
morrow. If our religion cost us nothing it is quite too cheap
to purchase; every man is God's steward for his income, be it small
or great, which he can spare from the reasonable provision for his family,
according to his station in life. We might indeed acknowledge much
laudable generosity in some; but I feel I have kept you long, too long
perhaps, though the half of the thoughts which throng my mind are left
untold. It were right, however, that all should join in moderation,
that none be burthened. Let us hope and pray for the dawn of a
brighter day, when none shall be found to keep aloof from the holy
work; let us hope that most, if not all, who are this day present, will
be with us on the morrow, to join in offering to God according to that
whereby he hath blessed them.

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POSTSCRIPT.

Should any one have carefully and calmly read through the foregoing pages, his first thought, if a moderate person, will probably be wonder at the excitement which has been raised on so slight a foundation; his next, if a candid person, to investigate what has been here said. In such an enquiry, should he read both sides of the question, he will probably be amazed to find that all the objections against the Church of England, to which he may have attached weight, have over and over again been satisfactorily answered; and that, in her doctrines, discipline, and claims, she stands on far more scriptural ground than her opponents imagine. Should he fail to perceive this, still he cannot reasonably be either extemperate or angry that those who do firmly believe it should be anxious to prove it upon their hearers. Nothing in the foregoing Sermon is intended to deny that there may be, as I trust there are, many sincere and pious Christians of every denomination; to whom I most surely be allowed to express my regret that they are not gathered within what we believe to be the fold; and our hope that all differences may ultimately cease, and that the flock may be one with Christ, even as He is one with the Father. Amen.

ERRATA.

- Page 5, line 5—For council, read counsel.
Page 6, line 1—For this, read this.
Page 6, line 5—For althought, read althrough.
Page 8, line 2—For prophesied, read prophesied.
Page 11, line 10—For subserve, read subservience.
Page 12, line last—For save, read save he.

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The above is a copy of the original

